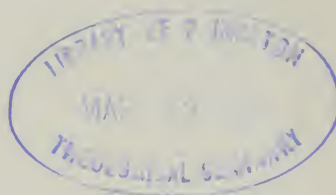


The
CHRONICLE
of the
LONDON MISSIONARY SOCIETY

1934



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THE

APRIL, 1934

PRICE TWOPENCE

CHRONICLE



Photo by]

[B. T. Butcher.

The Village of Kiribara, Aird Hill District, Papua. The cone in the centre is a fish trap.

PRINCIPAL CONTENTS: TANANARIVE TO-DAY; EDUCATION AND EVANGELISM;
NEWS FROM PAPUA; A HOSPITAL WITH THE FRONT OFF; THE WORD BY
WHICH WE LIVE.

LONDON MISSIONARY SOCIETY

42, BROADWAY, WESTMINSTER, S.W.1

ANNOUNCEMENTS

The RegisterArrivals

Mrs. T. Cocker Brown and three children, from New Zealand, February 9th.

Mr. Miss D. L. Stephens, late of South India, from Australia, February 21st.

Miss Elsie Baker and Miss F. M. Cooper, from Kawimbe, February 26th.

Rev. and Mrs. W. W. Clayson, from Canton, March 2nd.

Dr. and Mrs. A. H. Driver, from Jammalamadugu, Mrs. George Parker, from Bangalore, and Mrs. A. E. Smith, from Kamalapuram, March 5th.

Departures

Rev. A. Baxter, Miss K. Baxter and Miss E. H. S. Murray, proceeding to Shanghai; Rev. F. G. Onley and Miss Irene Moody, returning to Central China; Rev. and Mrs. W. F. Dawson and daughter, returning to North China, per s.s. *Ranchi*; Rev. and Mrs. A. E. Jennings and Mr. Douglas Buchanan, K.C., returning to South Africa, per s.s. *Winchester Castle*, February 2nd.

Miss K. B. Evans, returning to Shanghai, per s.s. *Montcalm*, March 9th.

Deaths

JOSELAND.—On January 23rd, at Castlemaine, Australia, Sarah Joseland, mother of Rev. Frank P. Joseland formerly of China and Samoa, in her 94th year.

BULLOCH.—On February 16th, at Tonbridge, Mary Watson Bulloch (*née* Ronald), widow of the late Rev. G. M. Bulloch, formerly of North India, in her 84th year.

RAWLES.—On March 6th, at Erode, South India, Mabel Beatrice Rawles, of Anantapur.

Watchers' Prayer Union—New BranchesChurch.Secretary.

Pype Hayes, Erdington.	Miss H. M. D. TAYLOR.
Burnage, Manchester.	MRS. STEPHENSON.
Bursledon.	MRS. BLAKE.
Lyme Regis.	MRS. HODGES.
Carlton Road, Derby.	Miss D. SMITH.

Urgent Vacancy

A fully qualified woman doctor is needed urgently for the Women's Hospital at Jiaganj, North India. Applicants should not be more than thirty years of age, and must satisfy the Society's Medical Council as to physical fitness.

All applications and enquiries should be addressed to: Rev. Joyce Rutherford, Livingstone House, Broadway, S.W.1.

Erratum

In the January issue of *The Chronicle*, page 22, col. 1, line 12, "Aberdeen" should read "Adelaide."

Contributions

The Directors gratefully acknowledge the following anonymous gifts: "A.C.," £4; "S.A.Y.," for Medical Mission Hospital at Siaochang, £5; "T.O.M.," £3.

Metropolitan Auxiliary

The Annual Meeting of the M.A.C. will be held at Livingstone House on Tuesday, April 24th. Tea will be served at 6 p.m. Meeting, 6.45 to 8.15 p.m. It is hoped that all delegates will make a special effort to be present.

Cape Town Depot

L.M.S. books are now on sale at Ridouts Circulating Library, 10, Spin Square, Cape Town. They are in the care of Miss Isabel Thorpe, at that address.

L.M.S. Stamp Bureau

Mr. T. H. Earl, 4, Westcliffe, Kendal, is Secretary of our Stamp Bureau. Gifts of old and foreign stamps will be welcomed.

Luncheon Hour Talks for City Men

These will be resumed on April 18th, and the speakers and topics for this series will be:—

April 18th.—Sir Charles Marston. "New Bible Evidences from the East."

May 2nd.—Rev. Ronald Rees, M.A. (Sec. Christian Council of China). "Young China—Whither?"

May 16th.—Rev. Ben Butcher (of Papua). "God and the Savage."

May 30th.—Professor W. M. Macmillan, M.A. (of Johannesburg). "British Trusteeship in Africa." Printed programmes may be obtained on application to Rev. S. J. Cowdy, L.M.S., Livingstone House, Broadway, S.W.1.

Prayer Meeting

The monthly prayer meeting will be held in the Prayer Room of the Mission House at 5.30 p.m. on Friday, April 20th. The leader will be Mrs. H. M. Chaffey, M.A., and it is hoped that Rev. G. E. Phillips will also be present. Will all friends who can attend endeavour to do so, and thus help to strengthen the work of the Society by united prayer.

Wants Department

Typewriters, Gramophones and Records, Soap, Beads for Necklaces, Bags, Dolls, Washing Material for Frocks, etc., Knitting Wool, Gauze and Lint, etc., Lanterns and Slides, Violins, Hospital Requisites of all kinds.

The Wants Department will supply free, leaflets of "The Helping Hand" and "How to Send Parcels Abroad." Before sending parcels overseas please consult them.

ABOUT REMITTANCES TO THE L.M.S.

HOW TO REMIT. It is requested that all remittances be made to the Rev. Nelson Bitton, Home Secretary, at 42, Broadway, Westminster, S.W.1; and that if any gifts are designed for a special object, full particulars of the place and purpose may be stated. Cheques should be crossed Bank of England, and Post-office Orders (which should be crossed) made payable at the General Post Office.

TO LOCAL TREASURERS. It is PARTICULARLY REQUESTED that money for the Society's use may be forwarded in instalments as received, and not retained until the completion of the year's accounts. This would reduce the Bank Loans upon which interest has to be paid. The Society's financial year ends March 31st.

LOANS TO THE SOCIETY.

With the view of reducing the large amount which is paid in interest on Bank Loans, the directors wish to state that it would be a great financial help if friends of the Society were prepared to advance sums of £50 and upwards free of interest for periods of not less than three months. In the case of advances for unfixed periods repayments could be made at ten days' notice. Loans may also be made at 2½% interest repayable on sixty days' notice.

THE CHRONICLE

Of the London Missionary Society

APRIL, 1934

Papua, Past and Present

EASTERTIDE brings back to memory the last of our martyrdoms.

James Chalmers and Oliver Tomkins went ashore from the lugger *Niue* in

Dominions in the Southern Seas, which was quickly followed by a passionate determination to set about the accomplishment of the task the martyrs could not complete. In the



James Chalmers in Britain on his last furlough, 1894.

April, 1901, at Dopima on the island of Goaribari. They had with them a band of Papuan Christian helpers. Not one of the party was seen alive again. The news sent a thrill of horror through Britain and the

years which have followed, much has been done. One small illustration of the changes wrought may be seen in the presence of Dauwa in the group of Papuans on the next page.

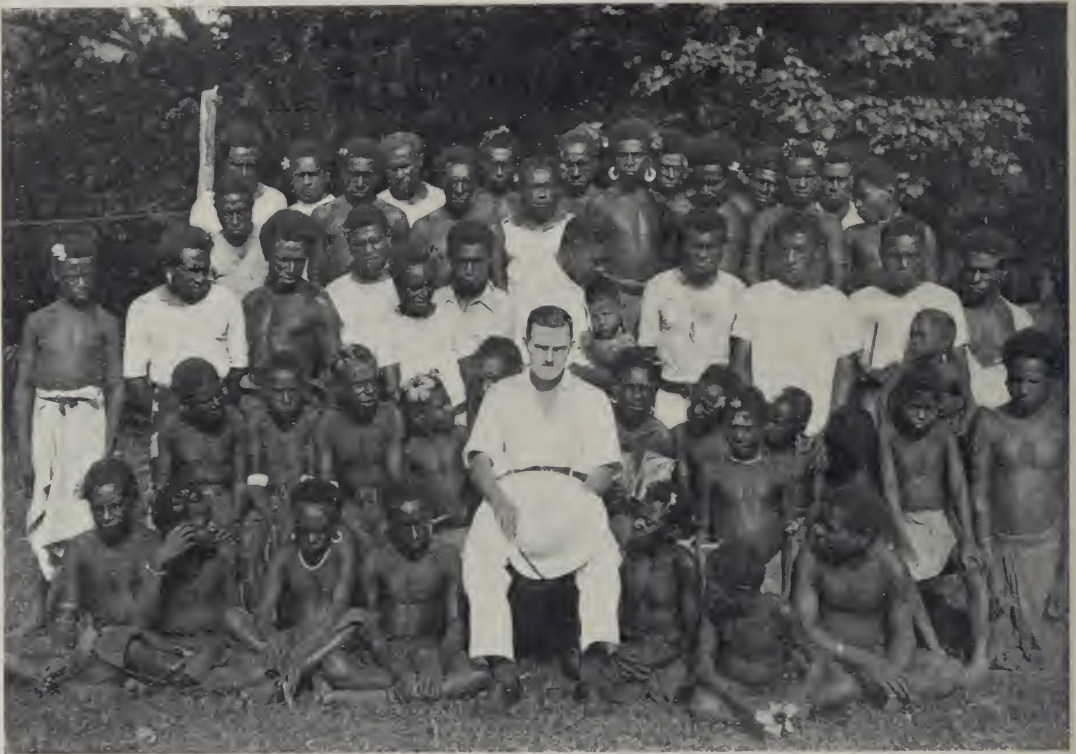


Photo by]

Boys of Aird Hill District under instruction.

[B. T. Butcher.

Fourth from the left at the back is a man obviously older than the rest. He is Dauwa, and he was standing by when the martyrs fell thirty-three years ago. Now he is being prepared for service among his own people. The picture comes from the Rev. Ben Butcher of Aird Hill, who men-

tions that the boy facing directly forward right above the head of the missionary (Rev. R. A. Owen of Orokololo) is Auwau, a native Papuan who has become skilled in engineering. He drives the Mission motorboat and enjoys jobs like taking a magneto to pieces and repairing it.

News from Papua

AT the meeting of Papuan missionaries held in Port Moresby in November last, it was resolved to erect a permanent memorial to Dr. W. G. Lawes, on the site of his first house, built in 1874. It was the first house built by a white man in Papua.

* * *

Many friends of the Rev. H. P. Schlencker, formerly of Papua, will be rejoicing with him in these days in the knowledge that his son, Harold L. Schlencker, is taking up work in the same field as that in which his father gave such distinguished service.

* * *

To mark the departure of the Rev. W. J. V. and Mrs. Saville from Papua, their friends

met them at dinner in Port Moresby on November 16th. The Hon.* and Rev. R. Lister Turner, M.A., presided, and His Excellency Sir Hubert Murray, Lieut.-Governor, was amongst those present. This item of news is given prominence in *The Papuan Villager*, which at the same time thanks Mr. and Mrs. Saville for the friendly interest they have always taken in the paper. *The Papuan Villager* is doing fine service, not only in presenting news to Papuans but especially in its efforts to make Papuans feel at home in writing about interesting subjects themselves. A considerable part of each number consists of items in English by Papuans.

* Member of Papuan Legislative Council.

Education in Relation to Evangelism

PART II.

The Summary of the Report on Education and Evangelism is continued—see March issue for Part I.

A CAREFUL analysis is offered of what is meant by a Christian school. School worship and Scripture instruction were found to be of vital importance, and the Committee were clear that they received from the best Christian educationists, both missionaries and nationals, a loving care and study about which it did them good to hear. At the same time they point out that in the conception of a Christian school which runs through the answers received from the mission field, every school period is to be infused with all that can be brought to bear upon it of the spirit of Christ, that the relationships of the teachers with each other and with the pupils will be Christianised. "Teachers shall regard themselves as called of God to this high vocation, and the whole education given shall be based upon the truth as it is in Christ."

Many questions which arise out of this claim to provide Christian schools are considered. There are certain conditions which the L.M.S. must demand.

"We could not recommend in the long run

that the L.M.S. should continue to maintain schools in which it could not speak daily and openly of that Christian message which the Society exists to proclaim to the world."

The problems raised, for example, in China by the demand for registration, are considered. The evidence leads the Committee to conclude with thankfulness that our schools in China are just as effective in their Christian witness as before registration. It is set down clearly that where there is registration, the schools should honour their undertakings made to the Government*.

In successive chapters the elementary schools, the secondary schools and the colleges are reviewed, and no one who wishes to understand the work that the L.M.S. is doing should neglect these two chapters. There is an important recommendation regarding the staff of secondary schools and colleges. The cases where there are non-Christian teachers should be regarded as entirely exceptional, and appointments in

* The general question of the problems raised by co-operation with Governments has a chapter to itself in the Report.



The beginning at Senga, Central Africa, in an area where there are no schools but Mission schools.

the future, unless for the strongest reasons, should be made from the Christian community. If there are not enough Christians of the right calibre for teachers the number of schools must be reduced.

On the general purpose of our schools the Committee use emphatic words.

"But we must now accept responsibility for only so much of the line as we can hold by education which is definitely Christian. Our schools are out of place unless they have their own distinct characteristics, and their own special function to fill in relation to the Church. They may cover the same ground as the Government schools in their 'secular' lessons, and so meet the demands of education departments, but there should always be something more in the spirit of the school, as well as in the Christian worship and religious instruction, which makes them unmistakably different from the ordinary schools of the neighbourhood. If they are just like the other schools we ought to seek to transfer them to public authorities."

There is a chapter of peculiar importance devoted to the discussion on the relation between "evangelising" and "proselytising." The Committee refused to accept as necessary the antithesis often presumed between evangelism and education. Evangelistic aim does not excuse a teaching staff of poor quality, but it is not essential that education which is animated by Christian motive and purpose should be therefore inferior. The policy of the L.M.S. is contrary also to that of those who would use education merely as a "bait" or a bribe to win adherents to the Gospel.

"We believe in education. We believe that, if the word is interpreted in the broadest sense, there cannot be too much of it. The teacher's calling is from God. We teach, therefore, because it is our Christian privilege to teach, but, since we are Christians, we are assured that education is incomplete unless it is enriched by the influence of Christian faith, and, since we are a missionary society, we exist to perform a function which no other body is likely to undertake, that of spreading the Christian message. Our resources in personality, as in money, are limited, and the proportion we can allot to teaching we are only justified in spending upon institutions which will serve both purposes, those of education and evangelism. Others will follow other conceptions of education, but the way described is the only way in which a missionary society can give its best."

The word "proselytising" has been wrongly used by opponents of Christian missions. Missionaries are likened to the Pharisees who compassed heaven and earth to make one proselyte. But this is not true.

"If in love and frankness they offer to their brother-men the grace which God has given in Christ, making it clear to their conscience in the sight of God; and if those brother-men, responding, seek to join the Church by baptism, and missionaries baptise them, that whole process is not what we understand by 'proselytising.' If that is what others mean by proselytising, then certainly we do it. Real conversion of souls to God as



L.M.S. school children at Niue (Savage Island) on inspection day.

distinct from mere transference from one social community to another, is the object of all our endeavour. It is because God has laid it on us to preach and to teach to this end that we are missionaries. We can do no other."

On the question of balance, which is one of importance, the Committee reached a conclusion that the expenditure on men and money in its educational work was not out of balance with the expenditure on what may be described as its more directly evangelistic work.

Many of the conclusions of the Commission, and many of its recommendations, must be referred to the foreign committees of the

society which will consider them. It is also suggested that the Board should appoint a small committee within two years of the publication of the Report to consider what has been the outcome of its recommendations.

The Report of the Commission has already been received by some of our sister Societies with great interest, and it has been recognised as a document of far-reaching importance. It is not too much to hope that the friends of the L.M.S. who seek to understand the range and character of its far-spread work will read this Report.

Report of the Special Committee on Education in Relation to Evangelism, 1932-33. L.M.S., Livingstone Bookroom. 1s., postage 2d.

Dr. Norwood in China

The Rev. F. W. Norwood, minister of the City Temple, London, speaking lately to a gathering in Hong Kong, said:—

"I AM obsessed by the necessity for world peace, and am smitten almost with terror at the rapid way in which we seem to be slipping again towards war. I wanted to see the great non-European countries which are everywhere seething with unrest, and I wanted to be able to form a judgment as to what kind of contribution missionary effort is making to world peace.

"I am not a missionary delegation; I have not even a report to make. I placed myself in the hands of the London Missionary Society and my journey has been controlled by the Society—a very helpful and gentle control it has certainly been, and the kindness I have received from the missionaries themselves I could not describe. I used to think that Cook's tours led the world in this sort of thing, but I am satisfied that if our missionaries went into business of that kind they could leave Cook's standing.

"So that my course has been largely directed by the location of stations belonging to the London Missionary Society. I found that very helpful in more ways than one. I have found that many of our missionaries are the best-informed people upon local affairs that I have been fortunate enough to meet. I am certain they know much more

about a country than the great officials whose names are upon everybody's lips, because they live in the country and for the country.



By SAPAJOU

Dr. F. W. Norwood, from a sketch in "The North-China Daily News."

"I must say that my regard for missionary work—which has always been great—has been very much enhanced through the experiences of the last six months."

"If I believed one-tenth of what you Christians believe, I should be ten times more enthusiastic about it."

(Dr. Hu Shib, quoted in "The Chinese Church in Action," by John Foster.)

Tananarive To-day



The West side of the City of Tananarive.

THE L.M.S. was the first Missionary Society to enter Madagascar. To-day there are six other Protestant Societies in the Island, each having its own area in which to work. They are the Mission Protestante Française (better known as the Paris Missionary Society), the Friends' Foreign Mission Association (now called the Friends' Service Council), the Society for the Propagation of the Gospel, the Norwegian Society, and two American Lutheran Societies.

The known adherents among the Pro-

testant Societies number about 700,000*, the Catholics about 470,000. The Protestant Societies have an Inter-missionary Committee which acts for them in joint affairs, especially when the Government has to be approached.

The main strength of the Mission is in central Madagascar. In its high elevation, it is shut off from the rest of the country by the surrounding mountains and forest. It

* Of these, 260,000 are in L.M.S. stations, a much larger body of Christians than is found in any other field of the Society.



The French Governor-General's Residence in Tananarive, with Government Offices at either side.



The Institute of Social Hygiene, Tananarive, which does important work for the health of the Malagasy.

is the home of the Hova who in former days were the ruling people, and who are vastly

more acute-minded, industrious and enterprising than the other tribes, as well as by far the most numerous tribe in the Island.

There among the mountains of the interior are the heart and brain of Madagascar, and it was inevitable that Tananarive, as the capital is now called, should draw to itself the attention and interest of the different missions. The Hova people have shown themselves to be a most responsive people, and the result is that Christianity is far more firmly planted, and the Church immensely stronger among them than elsewhere, having also had longer time to root itself.

The Hova capital is in many respects a modern city. Over four thousand feet above sea-level, and surrounded by a far-spread plain, generally emerald green with growing rice, it commands views of surpassing grandeur.

The houses are built tier above tier on the steeply sloping hillsides, and the summit is crowned by the ancient royal palaces, and many still more imposing modern buildings among which the churches are conspicuous.

A visitor who threads the tortuous streets of this city set on a hill will find stores, banks, government offices, motor-cars, movies, wireless loud-speakers, and many another reminder of the order and enterprise of Western civilisation. He will notice, too, that the town-dwelling Hova has come to accept all these things as matters of course, and hardly raises his eyes to notice a droning aeroplane. Under their present rulers, a hundred or more Hovas of the educated class



Tananarive. New products in the old market.

have become French citizens, and many young men have graduated in France in Medicine, Theology and Arts.

Communications within the Island have been greatly improved under the hand of French road-makers, but the seaports are few and often dangerous. Madagascar's commercial capabilities have not been neglected. Most of the overseas trade is naturally with France, but it is interesting to note that the largest single undertaking in the Island is a branch of a British Company exporting cattle, the herds of which are stated by the French Government to contain eight million animals.

At present the Malagasy are sharing in the chill of world depression which retards the growth of trade and imposes hard lessons upon the Church which had been making big strides in self-support. During the decade 1921-1930, the contributions from the 503 Churches in the Imerina Synod rose from 21,000 francs to 202,000. In those years the value of the franc fell from 4½d. to 2d., but even with that qualification the increase was a gratifying sign of the growing sense of responsibility among the Christians for the maintenance of the Churches and their ministers. Now that bad times have come, and less money is available, the Malagasy Christians are directing their



Tananarive. A steep paved street in the city.

thoughts to forms of service which do not depend immediately upon money, and this cloud of depression may, like the earlier one of persecution, prove to be fraught with fruitfulness.

(From *Field Leaflet No. 5, "Madagascar, the Great African Island."* Price 1d. L.M.S.)



The Andrianasolo family.

A Transport Owner

ALFRED ANDRIANASOLO, living in the town of Fianarantsoa, is carrying on a considerable transport trade. He owns a number of motor-lorries, constantly on the road conveying merchandise to and from the East Coast, and perhaps somewhat less frequently West and South. In addition to his lorries he has one or two motor-cars for the conveyance of passengers, chiefly for the journey between Fianarantsoa and Antananarivo. Occasionally missionaries have been able to avail themselves of this mode of transit; sometimes as a kindness from Andrianasolo, sometimes at a moderate expense, always finding him alert, reliable, and courteous; a Christian gentleman.

Andrianasolo and Ravalolona his wife are very anxious to give to their children the best education possible.



Super-postage

A FRIEND in Manchester planned to put a penny in the missionary box for every letter she received and a half-penny for every postcard. After four months the amount so raised was seven shillings.

Rebecca's Progress

Readers who were interested in the account given in the December number of *The Chronicle* of the work of Rebecca Neube at Essex Vale, will be glad to hear that the Women's Institute, together with some other European residents in Essex Vale, have at their own expense equipped a dispensary for Rebecca which will greatly facilitate her work. This mark of appreciation is greatly valued in the field, especially by Rebecca herself.

Slavery To-day

A writer in *The Nautical Magazine* for December last describes a modern slave-ship seen crossing the Red Sea in August.

A fast and beautiful dhow making the crossing from Africa to Arabia, had some accident to her halliards, which brought down the mainsail. A liner came alongside, and the officers had the opportunity of seeing a thing usually hidden by the darkness of night—a modern slave-ship fully loaded.

There appeared to be between two and three hundred negroes seated in rows on benches on the dhow with their ankles fastened to the flooring.

The liner's wireless sent out the news of the slaver's location to the Red Sea guard ship; the dhow repaired its halliards and the packed human cargo was hurried off to Arabia for sale and dispersal over the face of the desert.

A Supporter indeed

The Treasurer was attending meetings recently for the L.M.S., and had occasion to take a ride in a taxi-cab. He was rather surprised by the very small charge made by the driver and asked why he did it. "L.M.S.," was the answer. "I saw it on that letter when you were looking for the address. I'm a firm supporter."

A Guide passes on

William Kybert, who died in February, retired from our headquarters staff twenty-one years ago and will be remembered with feelings of gratitude by many of the older missionaries of the Society. He filled many offices, but the one in which he excelled and delighted was that of smoothing the pathway for newly-appointed missionaries in what was in his day a troublesome transit.

From the time a missionary heard of the field to which he was appointed, until the last waved farewell at Southampton, William Kybert was his sure and kindly guide. Baggage, freight, insurance, import duties and money-changing were not mysteries to him and he was able to use his knowledge for the help of many.

He was a youth of seventeen when he began his service in 1872, and he had been forty-one years at work when he retired to live at Crouch End. His colleagues, as well as those missionaries whom he helped, remember with affection his steadfast devotion to his tasks, and two Foreign Secretaries under whom he served (Dr. Mullens and Dr. Wardlaw Thompson) trusted him and appreciated his work. In their trust and in doing with his might what his hand found to do William Kybert found his highest happiness.

GENERAL SMUTS ON THE AFRICAN.

"The longer I live, the more I feel that the future of South Africa depends on good feeling between black and white. We must avoid doing anything which would give rise to misunderstanding or ill-feeling between the black and white races."

Support from the Colleges

The following extract from a letter received from the Missionary Secretary of Lancashire College, is evidence of the active interest to be found in some of our Congregational Colleges. "Lancashire" does not stand alone in its care for the L.M.S., but its example may encourage others.

"We have just had a successful time with annual Dramatic Evenings—our special effort in aid of L.M.S. funds; and I am glad to post on to you a larger contribution than ever as a result. Of the £35 enclosed, a little more than £27 is the direct result of this special effort; the rest is the sum of weekly contributions by the men, and the two lady students.

"So far this makes a total for the year of £50 (you will remember that we sent you £15 at the end of last term), and there is still another term in which to collect even more."

The L.M.S. at Swanwick, 1934

These are days of enquiry; nothing is taken for granted. The fearless questioning of the most fundamental things is good, if we do not begin with preconceived ideas. The great missionary enterprise of the Christian Church which began about a hundred and forty years ago does not escape criticism. Are its motives the same to-day? Are its motives different? Why send missionaries at all?

These are some of the questions which will be asked and answered at the Annual Summer Conference at The Hayes, Swanwick, Derbyshire, from August 18th to 24th. The Chairman of the Conference will be Rev. B. R. H. Spaul, M.A., of Highgate.

What is our religion? Where did we get it? How do we give it away? How do we keep it? will be the subjects of four evening addresses.

There will be talks by missionaries, with special reference to India; organised group discussions; and the interests of laymen, women, Young Men's Union, Girls' Auxiliary, and Sunday School leaders and teachers will be catered for in special sections each day.

A draft programme of the Conference, and an entry form can be obtained from the Rev. Joyce Rutherford, London Missionary Society, 42, Broadway, S.W.1.

The cost of the Conference is 5s. registration fee and £2 12s. 6d. Conference fee, a total of £2 17s. 6d.

Mrs. Bulloch, of Almora

The name Bulloch of Almora will take the minds of many friends of the Society back to days when the North India stations were thought of and prayed for as places from which the L.M.S. might make its entry to the closed land of Tibet, and be the pioneer Mission in preaching the Gospel there. The passing away in February of Mrs. G. M. Bulloch recalls those stirring days when prayer was asked from L.M.S. supporters that "doors might be opened." As well as the notable and enduring work among Hindus and Bhotiyas in Almora, Mrs. Bulloch went from the Congregational Church of Musselburgh to be married in India as far back as 1876, and settled first in Rani-Khet and later in Almora. Mr. Bulloch died there in 1905 and his widow returned to this country in 1907. She was known and esteemed by many in Edinburgh, where she spent the first years of her retirement, and later in Tonbridge where she died. During the last thirteen years of her life she was in close connection with the Tonbridge Church, and by her life and influence linked many in friendship with the L.M.S. Her devotion to the Society and its work was shown in the making of a special contribution only a few weeks before she died.

Two of her children, a son and a daughter, served the L.M.S. in India for a period, and it remained a regret to her that circumstances compelled their return to the homeland. With the death of Mrs. Bulloch is severed one of the few remaining links with the North India mission of the 'seventies. She served that Mission not only by the years spent there in active missionary work, but by a devotion that remained with her to her life's end.

Primrose Scheme

The L.M.S. Girls' Auxiliary has again organised a Primrose Scheme, and hopes the churches will support it as in the last two years. The sums raised have steadily increased each year, reaching last year £77 4s. 4d.

The Secretary of the Scheme for 1934 is Miss Lilah Redman, 1, Handen Road, S.E.12. Churches willing to pick or sell primroses are asked to register with Miss Redman, enclosing 4d. in stamps as registration fee. She will then put pickers and sellers in touch with each other. Regular weekly orders can be supplied or orders for special occasions. Sellers are particularly wanted, even if only able to sell a few bunches.

The Word by which we live

By EDWARD SHILLITO, M.A.

*"Christ to his first assembly did not say :
'Go, preach to the world vain trifles,' but
revealed*

*the truth and bade them build on that alway.
Ay, and so loudly from their lips it pealed
that of the Gospel, when they went to
war*

*to light the faith, they made both lance and
shield."*

DANTE. *The Paradiso.*
(From Bickersteth's Translation.)

I

EASTER must set us putting many questions to ourselves, and this most of all : Are we living in the light of Easter ? We are still standing beneath the Cross ; we live in a day of judgment, in which we see all things measured by the Crucified ; we are still sharing in the sorrow of that abandonment of the Holy One. Then suddenly we are called to share in the overflowing joy of the Resurrection. We are in a new world, thrilled with the spirit of confidence and daring. There is no break for us between the two experiences. We see Him crucified and behold He is risen and reigns for evermore ! We come to the Cross penitents ; we leave it exultant missionaries. We come in our helplessness ; we go committed to an enterprise which enlists all our powers. We come into that darkness ; we leave it entrusted with a Divine Word, like a light shining in a dark world.

II

It does not matter greatly to which of the lives of the Apostles, ancient or modern, we turn for an example of the way in which they are called. The story is the same. We catch sight of a man or woman mastered by some new passion, and henceforth seeking but one thing, a way for his Word in human hearts. We know what has happened. We turn, for example, to the Middle Ages

and see glimpses of Ramon Lull the Catalan poet, once a courtier of Aragon, the massive philosopher and scholar, speeding from land to land to preach his crusade of love and prayer and fears ; we follow him to the end in Bugia, where in his old age he found the martyrdom for which he had all his life prepared. What had happened to that man ? We have the story in his own poem, but we should have known it without his telling us.

But Jesus Christ of His great clemency
Five times upon the Cross appear'd to me,
That I might think upon Him lovingly,
And cause His Name proclaim'd abroad to
be

Throughout the world.*

The man had seen something and heard

* Ramon Lull. E. Allison Pears.



Drawn by]

Doubting Thomas and the Risen Lord.

[Kingsley Cook

something, and he lived henceforth to proclaim that Word given to him.

III

It is a vain thing to picture a Missionary Society without the Divine Word. It is by definition a Society of those who are sent as heralds of good news, and as ambassadors of a King. We are not a company of inquirers who are seeking an answer to the riddle of life. We are not a Society which exists to collect from many sources a trustworthy account of God and His ways with men. We have a Word committed to us, and this we have to declare. That Word is the Word of the Cross and the Resurrection. It is that Word which has created us and by that Word we live. It is not an open question for us whether or not Christ died and rose again; it is "the master-light of all our seeing," it is the master-theme of all our speech, it is for us the central Word of time as it is the revelation of the eternal world.

IV

Cross and Resurrection! It is one Word to which we give our witness; for it there awaits a response in human hearts. If we had only the Cross to preach, we should have an answer from the sorrowful children of men. They know what wounds are. They have heard exceeding bitter cries when man has been tortured by man. But it was not the story of the Cross as a scene of agony that sent forth the disciples as heralds of good news. It did not explain that "'mad' explosion of confidence, energy and activity which follows the Crucifixion." "To engage people who are depicted to us as cowardly, inert, rude, in an enterprise which is represented to us as paradoxically blasphemous, void of all human hope, certainly could not have been an easy thing. Something must needs have happened. . . . He that hath ears to hear, let him hear." * It was that *something that had happened*, which made the first disciples as those that dream, that filled their

* *Ways and Crossways*. Paul Claudel.

mouths with laughter and their tongues with singing.

So it will always be. We are witnesses of the Cross as that has been a scene of triumph through the Resurrection.

V

There is much more to be learned of this Word. It is still "unsearchable," with unfoldings, and applications, and mysteries yet to be made known. To preach this Word is not to be condemned to a narrow place. It is an entrance into a wealthy land. It is not bondage, but liberty to serve this Word. Here there is adventure because here there is discipline. There is room for all the powers of every man in giving the Word of the Cross. Not being compelled to spend his energies of mind upon a limitless field of speculation, the believer is conscious of a strange liberty. The Missionary Society is not to be pitied because it serves this Word. It is not to be disparaged when it is contrasted with Societies that are broad, where it is narrow. It has received its commission. It lives within the limitations of that commission. But how free the soul is in this world of the Resurrection! How vast are its interests! How radiant its glories!

VI

Easter comes to remind us once more of the Divine Word by which and for which we live. We hear it once more. We renew our vows of allegiance once more. We shall know nothing among men save Jesus Christ the Crucified and the Risen. Other words may remain for us matters of speculation, but not this. We do not preach the Cross and the Resurrection as though they were still uncertain. There we begin, with this Word we go forth. To realise it in all its power is our one task. Our only task! But if that Word were received and obeyed then a new Church would arise. And those who believed it would live in a new world. Old things would be passed away, and all things become new.

There never was a time when the message of the preacher so badly needed living illustration in the land from which he comes. Christianity reviving among you in the West, changing men's lives, remaking society: that is a Gospel which would ring across the world. For the world is waiting for the song, not of angelic hosts above, but of triumphant fellow-men who have learned the secret of more abundant life in Jesus Christ our Lord.

(From "*The Chinese Church in Action*," by John Foster.)

A Hospital with the Front Off

By AGNES E. TOWERS, M.B., Ch.B., M.R.C.S., L.R.C.P., Shanghai.

MOST of us know those fascinating bird's-eye maps of places which not only give you the topography of the district, but afford amusing glimpses of all the different kinds of life going on therein at one and the same moment. If only I had that artist's skill, I would draw a cross section of the hospital as it would seem in the middle of a busy week-end morning. Imagine all the little rooms, all the little figures in each room on their various errands and occupations. On the very top, the seventh floor, would be the cooks bustling to and fro, bending over the great rice cauldrons or the chopping-board, preparing midday meals for our large hospital family of 400. The living quarters below would not show much human interest, for the inhabitants thereof would be all out scattered through the building on their various duties, but the fifth floor would show grave white-coated doctors prodding and probing and consulting together, laboratories with rows of jars and bottles, a patient Chinese technician bending over a microscope, and another scrutinising some concoction in a test-tube. This is the research floor for the Henry Lester Institute, and in housing the laboratories of the hospital, provides one of the nerve-centres for the medical work. Coming down a storey to the fourth floor, there would be the operating suite; perhaps in one room a woman having radium inserted for cure of cancer of the breast; just next door another surgeon is

bending over a youth and trying to repair the ravages of a bad motor accident; each has his train of anæsthetist, assistant and nurses. On the same floor, in the Women's Surgical Ward, the House-Surgeon is dressing a woman shot through the jaw in an armed robbery fracas; next door, in the Children's Ward, a nurse is feeding a tiny mite which seems all skin and bone, while in the Medical Ward a poor girl sold to a brothel is being given an injection for cure of her pitiable condition. At the same time in the classroom a senior Chinese Sister is instructing a class of new nurses in the art of bed-making. On the third floor the babes are being bathed in the Maternity Department, while a group of people, nurses, doctors or coolies go in and out of the ante-room of the matron's office, while she directs the hospital machine within. Round the corner are the linen stores, and the busy fingers of the tailors, stitching and patching.

Diversities of operations

The second floor might show a consultation with the nerve specialist going on in the Men's Medical Ward; the patient is a workman struck down with creeping paralysis—can anything be done? In the Men's Surgical Ward, a nurse would be preparing an emergency case just come up from the Casualty Room for an operation for acute appendicitis. The medical superintendent is interviewing the hospital engineer about



Photograph of a model of the Lester Chinese Hospital in Shanghai.

The fine medical work which has been carried on for many years so impressed the imagination of the late Mr. Henry Lester that he left a very large sum for the erection and maintenance of a new Hospital, which was badly needed. The great new building has been put up without a penny of cost to the Society, which, however, has the privilege of selecting the Western members of the Hospital staff.

some problem of water, heating or electricity supply, while in the business office next door, typewriters click and orders and accounts jostle one another in endless stream. Round the corner, in the X-ray room, a small boy is being scrutinised to see whether he has, or has not, swallowed the copper he is alleged to have done. Next door a girl with beriberi is having electrical treatment, while a room or two farther on, in the dispensary, half a dozen dispensers are at work amid an orgy of mysterious bottles, compounding the lotions, mixtures, powders, pills and what not that are daily required for our big clientele. Across the way, in the Women's Out-patient Clinic, the Chinese doctor has just extracted a tooth which has been a source of much bother to the old granny who was its erstwhile owner, while a squad of nurses dress, bandage or splint a row of patients of all ages and varying circumstances. In the eye clinic the surgeon is examining a girl from a cotton mill whose eye has been injured by a flying shuttle.

On the ground floor the telephone boy is putting through a call to one of the wards, the registrar is writing out admission forms for a newly-admitted patient, while the cashier is dealing with the matter of payment for the injection of an expensive but necessary drug for a patient just come up from the country. In the men's surgical ward a man with a fractured thigh bone is having an elaborate splinting arrangement contrived. A woman who has tried to commit suicide with opium is being walked doggedly up and down the out-patient hall by anxious relatives after her treatment in the "poison room" (grim name!). In the casualty receiving room a beggar, found collapsed by the roadside and brought in by the police is being investigated. The Men's Out-patient Department shows a row of tramwaymen coming up for physical examination, while in the dressing-room a man with eczema, an apprentice boy with an infected finger and a rickshaw coolie with a bad leg are being attended to, while the doctor writes out a prescription for cough mixture for a consumptive-looking student.

Even yet we are not done, for the outgoing laundry is being counted in a room just by the garage, and in the basement the storekeeper is checking and issuing stores from his office, while the engineers tend the machinery and feed the furnaces that heat the whole building and provide it with hot water.

The same spirit

But this is just an ordinary hospital, you may say. Where does the "missionary" come into it? Yes, it is a picture of an ordinary hospital, but is it not even so an expression of Christ's spirit? His passion for wholeness of life, His care for the weak and needy and oppressed, His love for truth? And look a little more closely. Here in the ward is a Bible-woman patiently teaching a woman to read her Bible; in the children's ward a little group is happily singing "Jesus loves me," and being told stories of Jesus from Bible pictures; in the men's ward the evangelist is puzzling over how a new job can be provided for a patient going out next week who has shown himself eager to make a fresh start in life; in the out-patient clinic, a young wife is pouring out a story of misunderstanding and difficulty in the home life, and is in far more need of spiritual than of material help. If we took our hospital cross-section at eight o'clock in the morning, instead of at ten, we should see in almost every ward some disciple trying to give his Master's message, while a big group of nurses and staff is gathered in the Davenport Memorial Room and a smaller group of coolies in their dining-room for their morning worship.

This is our new hospital in the swing of its morning's work, and so much more might yet be told, but the picture would weary in its detail and time would never suffice.

Thrown aside

Thinking over the many patients with whom the past year has brought contact, I recall one woman in early middle age who came from a village just outside Shanghai. She had evidently suffered long from a parasitic disease caught by wading in the creeks or muddy rice fields, and very prevalent among those who have to do field work in this district. When she came it was evident that disease had got a radical hold of her, but she was admitted for investigation and to see if it were possible to patch her up with treatment. Spiritually speaking, from the beginning, she was like the good ground in the parable, for she "heard the Word with joy" and brought forth fruit in her patient uncomplaining acceptance of much weariness and weakness. Her own people had, apparently, thrown her aside like a worn-out garment when illness came,

for no one ever came to visit her, but she found a new companionship with Christ and His people. After a period of rallying, it gradually became evident that she was going down into the Valley of the Shadow, but she feared no evil, for her Lord was with her; only when asked how she was, she would smile her gentle smile and say, "I am so tired." One day there was a little service of baptism in the ward, when she received the outward and visible sign of God's people, and not many days after she went to join

the family of God in the invisible world. Somehow, when thinking of her, always the last verse of the great Passion Chorale comes to mind :

"My days are few, O fail not with Thine
immortal power
To hold me that I quail not in death's most
fearful hour.
That I may die befriended, and see in my
last strife
To me Thine arms extended upon the Cross
of Life."

OUR MAY MEETINGS

SATURDAY, MAY 5th.

3.30 p.m. Children's Demonstration. Westminster Congregational Church. Chairman, Rev. Idris Evans, M.A. Speaker, Mr. Basil Mathews, M.A.

MONDAY, MAY 7th.

12 noon. Prayer Meeting. Livingstone House, 42, Broadway, Westminster. President, Rev. Thomas Yates, D.D.

2.30 p.m. Business Meeting. Livingstone House. Rev. G. A. Hamson (Chairman of the Board).

TUESDAY, MAY 8th.

2.30 p.m. Medical Missions and Women's Work Meeting. Westminster Congregational Church. Chairman, Mr. Maurice Whiting, M.A., M.B., F.R.C.S. Speakers, Miss Maude Royden, C.H., D.D.; Dr. Ian Orr, Neyoor.

THURSDAY, MAY 10th.

12 noon. Annual Sermon, in the City

Temple. Preacher, Rev. Canon C. E. Raven, M.A.

2.30 p.m. Watchers' Prayer Union Meeting. City Temple. Chairman, Rev. T. T. James, M.A. (Chairman, Congregational Union of England and Wales). Speakers, Mr. Percy Chatterton, L.C.P., Papua; Miss Gladys Falshaw, D-es.L., South India.

4.30 p.m. Reception and Tea. Livingstone House. Tickets, one shilling each.

6.30 p.m. Public Meeting. Queen's Hall, Langham Place. Chairman, Angus Watson, Esq., J.P. Speakers, Rev. G. E. Phillips, M.A., Foreign Secretary; Rev. J. Alfred Kaye (New Court, Tollington Park). Valediction of Missionaries. *From 6.30 to 7 p.m. there will be Organ and Choral Music.*

SATURDAY, MAY 12th.

7 p.m. Young People's Rally. Livingstone House. Chairman, Mr. J. Rider Smith. Speakers, Miss M. W. Ling (Calcutta), Dr. Frank Ashton (Hong Kong).

BOOKS FOR INDIA AND AFRICA

READERS of *The Chronicle* who took note of the article in the February issue on "Books for Indian Villagers" will be glad to know that the production of the books there described was made possible by the good offices of the Christian Literature Society for India and Africa, 35, John Street, W.C.1.

Working in close co-operation with the various Missionary Societies, the Christian

Literature Society had been able to issue a wide variety of attractive books of the highest value. Recently a short life of Livingstone in the Bemba language was produced and a cheap, well-printed treatise in English, "How God Speaks to Man" (by K. W. Todd, L.R.C.P., late of Equatorial Africa) which is excellent as a basis for translation into vernacular speech or print,

The Bombing of Changchow

By KATE H. L. HUTLEY, L.Th.

December 26th, 1933.

WE had an air raid here the other day, the city was bombed, and we know of thirty killed in one part of the city, so there probably must have been about a hundred, and many wounded.

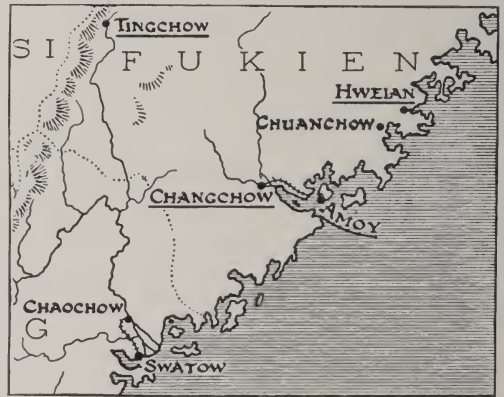
Last Friday, I was writing on the veranda about a quarter to twelve, when I heard the sound of an aeroplane curiously near at hand. Then later it got fainter, then nearer again, and we heard an explosion and the house shook. The girls were all in school, but we collected the cook's family and a few small children who were around and made them get inside. We heard the wretched 'planes come and go, but are too shut in here to see much. Half an hour after we saw twelve planes fly away to the north—they were Nanking ones. All sorts of stories got about—that they were coming again every day for five days—others said in a few days—in five days—rumours galore. At any rate people who could, cleared off to Amoy, and the school emptied itself. It was not "May I go?" but "I'm just off," and we were glad to see them go in case anything more happened.

The next day crowds of people went out to the villages for the day—one rumour was that if people went two miles out of the city they would be safe.

The E Soa South Gate Church people got hit badly. A house belonging to Christians across the road from the church had a bomb fall just at the back which caused a huge stone to leap in the air and smash the house. This Christian family had two boys killed and a few people injured. One little child has died since. The other three—two women and a child—are getting better. The woman's face is black with burns, and she had holes like pin-pricks all over her eyelids where dirt and sand were forced through. At first Dr. Busby thought she would be blind, but she can see now.

This was my first experience of an air raid,

and it was a ghastly feeling not to know whether any minute a bomb would fall on one. They were obviously aiming at military places though; and in some cases they hit what they aimed at, and in all cases were very near, but it was the little that meant so much to the places where they missed—it meant the lives of men and women and little children. It meant a sad Christmas for us. Every one was full of preparations for carol singing, children's parties, church services with special singing, and decorations. Of course, there was no decorating. All the windows of the church were broken and



splinters of bombs and bullets went through the church door. The house of the Christian family already referred to is a heap of stones, and the one next to the church has the front out. The American Boys' School, Talmage College, was nearly hit, a bomb went into the ground just outside the headmaster's house and was burning hours later.

* * * *

The later advices from Fukein Province show that all the missionaries went to Amoy and were still there on January 24th, when Dr. Busby wrote saying they hoped to return to Changchow before very long.

The station at Changchow, established in 1888, has 15 outstations, 4 missionaries, 64 Chinese agents (in the district), and over 2,000 Christian adherents.

Razarinia—Fifty Years' Service

(Life story of the first Malagasy Woman Missionary, related by herself and translated by E. L.)

THERE is living in Madagascar to-day one called Razarinia, a Malagasy lady who can look back over a life of which fifty years have been spent in the service of Christ.

Razarinia was born at Anosipatrana on August 4th, 1867. From the age of seven, when she entered an F.F.M.A. school, and where, when sixteen, she became a teacher, until the present day she has been connected with Missions.

In speaking of her preparation for Christian service, Razarinia recalls with gratitude the hours she spent in the house of an aunt, a fervent worshipper during the persecution. Here, within the Palace precincts, Razarinia, in company with other young people, was taught the Holy Scriptures and trained in the way of prayer. This groundwork was to prove invaluable later, not only to Razarinia but to another girl there, Razafinimanana by name, who joined her in an offer of service.

Various experiences led up to her offer, but it was mainly the outcome of a visit to Madagascar by an American, Mrs. Levitt, who travelled from country to country in the cause of temperance, and whose self-sacrifice served as an inspiration and challenge to Razarinia and her friend.

These two young women were accepted by the L.M.S. in 1888 and appointed to Farafangana, and it was in a magazine of the time that Razarinia received her title of "the first Malagasy woman missionary."

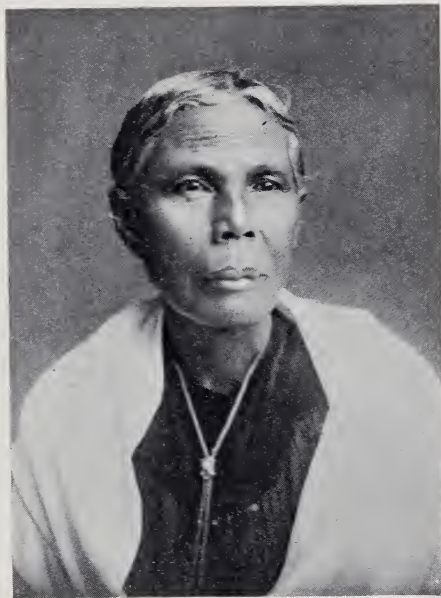
After two years of special training, which she took while still teaching, she and Razafinimanana were dedicated on Sunday, February 23rd, 1890. The news of their approaching departure created more of a stir then than it would nowadays. There, as

elsewhere, women were not so much to the fore, and these two young women offering to leave their homes to go miles away, working in little-known places among people bordering on savagery, and facing many other dangers, caused consternation in the hearts of relatives and friends. Their offer even attracted the attention of the Queen of Madagascar, Ranavalona III. She arranged a special service in the Palace Church to give them her blessing, and said: "Alas, those children are too young, nevertheless their strength of heart delights me."

They began on their long and tedious journey to Farafangana on March 4th, 1890, accompanied by the late Rev. G. A. Shaw.

Before starting work properly, Razarinia, in common with most missionaries, had a fresh language to learn, for the people whom she had come to serve spoke quite a different dialect. Then followed a very strenuous time, her days being completely filled by different activities.

An event which stands out clearly is the cyclone which swept over Farafangana in



Razarinia.

1892, when she had been there only two years. From the Sunday morning when it started to the Tuesday morning when it abated, Razarinia, in company with Rev. and Mrs. Charles Collins, their small son, Razafinimanana and a few others huddled together in a little wooden hut, the men trying to hold the roof down while the women sang hymns and prayed. When all was over they emerged, weak and famished, having eaten no food, to be confronted by a scene of complete ruin and the realisation that they possessed nothing but the clothes on their backs.

In 1898 when they were sent up into Betsileo, conditions were such that they

dared not travel the road by palanquin owing to criminals robbing and murdering people on the way, so they went round by sea in a small rowing-boat. The voyage lasted two days and a night, and they tasted of the experience which the disciples had, for the waves were so great and their boat so small that they came perilously near to drowning. However, a safe landing was made at Mananjary, and they continued their journey to Fianarantsoa and thence to Ambohimandroso.

Five years were spent there and after that twenty-three years at Ambohimahasoa. During these twenty-three years Razarinia did not have one holiday, but continued to work steadily at a variety of missionary tasks until, in December, 1926, she returned to her home town, Antananarivo.

Having arrived there, she thought to rest, but was once again called to service, this time to come to the aid of Miss Lomas, by teaching first at the Girls' School, Ambodin-Andohalo, and then at Amparibe.

A Great Little Church

SITUATED in the middle of a field, between Exeter and Exmouth, and overlooking the river, is Point in View. Surely one of the smallest churches in the kingdom, and yet one of the greatest. It seats fifty. But churches cannot be measured with

	£	s.	d.
Contributions in 1931-1932 ..	38	15	0
„ „ 1932-1933 ..	45	15	0

The average congregation is about thirty, country folk, not wealthy, who come tramping across the fields in all weathers to this ideally peaceful House of God.



Point in View Church.

a foot-rule. Here is its missionary record copied from the latest report of the L.M.S.

	£	s.	d.
Collections, etc.	10	0	
Boxes	20	8	0
Subscriptions and Donations ..	5	0	0
Special Efforts	8	0	0
Sunday School	5	0	
New Year's Offering	1	10	0
Medical Missions	8	0	0
Widows and Orphans	2	2	0
Contributions in 1930-1931 ..	31	18	3

There are only about four houses in sight. The village is some distance away.

Seating fifty, and contributing more than £45 to the extension of Christ's Kingdom!

How is it done?

Ask the minister, the Rev. J. Robertson Walker, the much-loved leader of the flock. He will tell you it is simply love for God, from which springs systematic and proportionate giving. Seating fifty—contributing over £45! What joy would come if all churches were as great as Point in View!

“BATI.”

LATE CONTRIBUTIONS.

This issue of “The Chronicle” may come into the hands of some treasurers or subscribers who have not yet remitted their gifts to headquarters. They are urgently desired to send contributions at once. It may be possible in some cases to include them in the lists for the year just ended.

Things Both Small and Great

THESE notes are being written and will be read before the final result of the year's finances can be known. But not too early for an expression of appreciation to the many hundreds of men and women in the Churches who have done so much for the help of the L.M.S. It is in their loyal service and in the steady expansion of their numbers that the real hope of the future lies. They keep the lamp alight and watch for the coming of the Lord. It is especially to those who "serve" in what are termed the "smaller" churches, and who frequently feel their loneliness in missionary endeavour, that the message of gratitude is sent out. Their acts of fellowship are links in the great chain of Christian service which goes around the world. Whether the Society balances the budget (as we hope it may) or not their work has been well and truly done. If it is "better to travel than to arrive" (though to travel without arrival seems somewhat vain) then for them the travelling has been good. More and more ours is a service of brotherhood, and in it we hail one another: "We in it shall be remembered, we few, we happy few, we band of brothers."

Can it be for nothing, when so many of the great lands of the world are in confusion around us, that our own land preserves so large a share of liberty and peace? As Asia and Africa look out upon Europe and hear (as they do) of the dire happenings of the West, will they not question why here in Britain things are different? God has once again given to our people a message and an aim for the whole world? For we are what we are because of that we have received from God through our forefathers. In spite of the many national shortcomings we are as a people what in older days was described as "a monument of God's mercy." We have in the nation a message for the world to-day, and that message is ours through the Gospel of Jesus Christ. It is given to us permanently to lift a standard to the nations. The Gift of God to our people challenges us to a humble acceptance of responsibility for the serving and the saving of the world. The missionary task is such a way of service. In the light of Bible teaching the future of our land will depend not upon what

we do *with* other peoples, but what we do *for* them.

The nation, the church, the world, these are not to the Christian missionary worker separate departments of the problem envisaged in the Kingdom of God, but integral parts of the whole. What do they know of God, who only England know? The missionary interpretation of the ways of Providence is the only adequate one, for it brings God's will into life all the time. It does not, of course, explain all mysteries, but it views them all in the light of God's final purpose. He willeth all men to be saved. We are therefore bound to keep on pressing this truth upon men, namely, that the missionary solution of the world's vast problems remains the only one, just because it expresses on the widest human scale God's will for mankind. Our efforts during this year have contributed to the good of mankind in the highest sense. We shall not have failed, therefore, even if the budget is not balanced, and in so far as we have brought fresh help and new helpers to the missionary cause we have succeeded.

The more we think of our task in the terms of our Church the better will our task be done. Our immediate duty is to make the best of L.M.S. support by bringing into it every Church member and adherent. The effort we are making from headquarters to secure more adequate giving from those who are well-to-do must be backed by detailed local attempts to secure interest from every man, woman and child within the circle of our Church life. Our privilege is to link each individual with God's purpose for all mankind through the Church. A passage of service may be opened by means of "special support" between a Boys' Brigade or a Young People's Society and a hospital in China or India, or a teacher or a Biblewoman in Africa or Madagascar or elsewhere. The child in the Sunday School, collecting for the ship, is a helper of the Kingdom in the South Seas. Here is an antidote to little views and narrow ideals. We can give to our Churches, small though they may be, a great outlook as we make them missionary-hearted.

Every L.M.S. endeavourer is a worker together with God.
N. B.

Lonely Pukapuka

By H. P. BRALSFORD.

"**K**ARE read your letter to us in the church five years ago. You said you would come as soon as you could get a ship coming from Rarotonga. Now we look at you in our midst and know that our Fathers in London have not forgotten us."

These words were part of a speech of welcome to me when in November (1933) I paid a visit of supervision to the tiny island of Pukapuka. No European missionary had been able to make the trip since 1927 for the simple reason that all ships running between Rarotonga and Pukapuka had been taken off, and business was being done from Samoa. Pukapuka is one of the widely-scattered islands of the Northern Cook Group. So long as the *John Williams IV* could visit the Cook Island Group visits were regularly paid once a year. After 1919 the journey was made in one of two trading schooners from Rarotonga. But these islands are great distances apart, and the long, weary beating up against the trade winds for over six hundred miles made the trip to Pukapuka uneconomical, and the trading firm sold out to a company in Samoa.

During these six years of neglect the Church has gone steadily on. With an amazing loyalty that is a challenge, the

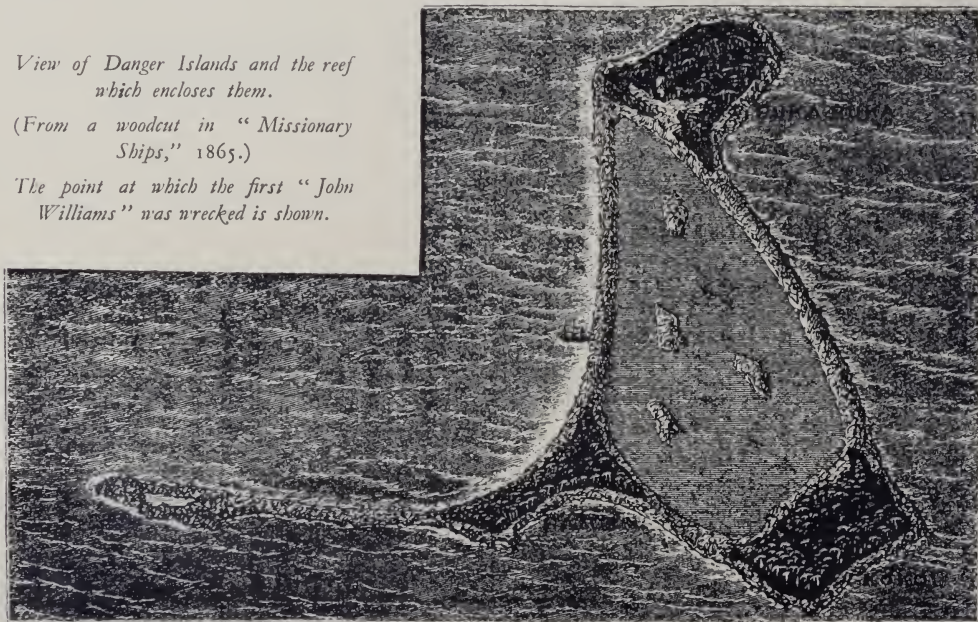
people have collected their offerings for the Society year by year. Kare, the pastor, brought five little salt bags bulging with shillings and florins. He dumped them solemnly on the table and I counted the money. £20 a year—except this year of 1933, because the price of copra, their only source of wealth, has fallen so low—have these simple-hearted people gathered to help the Society. In addition they have paid the pastor his yearly salary and kept Church and Mission House in good repair. Be it said to the honour of the pastor that of the money in his care—it was over a hundred pounds including money for books and Bibles—was correct to a penny. Though I came upon him like a bolt from the blue his money was just simply there.

The Pukapukans live a life so quiet and remote from our twentieth-century rush that a libel has been spread about them, namely, that they sleep from the moment the ship leaves until it comes back again after several months. The men go out to the deep to fish. It is hard and often disappointing work, because when a fine fish is almost in the canoe a shark comes along and grabs it. There are great taro swamps—the taro is the "elephant's ear" of temperate climates, but is cultivated for food in the Tropics—

*View of Danger Islands and the reef
which encloses them.*

*(From a woodcut in "Missionary
Ships," 1865.)*

*The point at which the first "John
Williams" was wrecked is shown.*



which have to be tended. The old stories say that in pre-Christian days these swamps, which cover some fifty acres, were dug out with half-coconut shells as delving tools.

The English name of the island is Danger Island, because of the really dangerous reef that encloses the gem of a lagoon. This reef is roughly the shape of a boot with a very long toe pointing to the westward. The northern end, the top of the boot, is well marked by a low islet which is crowned by coconut palms. At the heel and at the instep are two other islets, but the toe reaches out for three miles with nothing to mark it save the unceasing surf which leaps up at times, when the seas from either side are heavy, to a height of fifty or even a hundred feet of wondrous spray. This can be easily seen from the shore of the northern islet about four miles away. Into the bay thus formed by this reef and the western side of the island which is also ocean reef, a strong current always sets. The landing-place for small boats or canoes is on the western reef near the northern islet. For this reason the two villages, which before the days of ships were situated one on each of the southern and western islets, have been moved to the northern islet. They still own their respective islets whence they gather coconuts for copra-making, and a few odds and ends of food. It is a fine sight to see their canoes set out in a miniature fleet to sail over the three miles of lagoon.

Until comparatively recently the L.M.S. was the only Mission on the island, but on the setting up of the International Date Line some of the Pukapukans did not want to make the change from Saturday to Sunday, and that was the beginning of a small Seventh Day Adventist cause. It was remarkable to see our Church full to the doors on the Sundays, more remarkable still, perhaps, to see a large number of people on Wednesdays and Fridays waiting for the light of the early morning to strengthen sufficiently for the service to begin. We usually say about these Pacific Islanders that they have but a vague idea of the great fact of Christ and spiritual life in Christ. It may be so. The Pukapukans seem very literal in their view of the Bible; they are constantly guilty of fantastic exegeses. Yet they have learned one or two

lessons perhaps a little better than some Westerns; they may quarrel in wordy clamour, but they do not fight, and thieving is almost totally unknown. They have fought cruelly at some time in their history, as a huge hardwood spear that I brought away with me testifies, a silent witness to their pre-Christian feuds. They have abundant opportunities of theft, for when the family goes out for an airing they close the front door of their house by putting over the half doorway a coconut leaf mat—to keep the hens out!

The *John Williams I* was wrecked on Pukapuka in the year 1864. She was becalmed and got into the current which carried her, despite all efforts of the boats' crews to tow her clear, on to the reef. It was night-time when everybody was asleep on the island. When daylight came all on board got safely ashore. The ship's bell was amongst the few things saved, and was given to the church. It became badly cracked through use, and another bell was installed. I asked to be allowed to take the bell to Malua, Samoa, to save it from being lost, where for the time being it will be carefully preserved.

An aged deacon of the church told me the story. "Hardly had the ship's company got safely off when she began to slip off the reef. By eight o'clock she had gone. The captain had not time to save his chronometer. He appealed for a volunteer to dive for it. An Aitutaki sailor went down and got it. When he heard that the contributions of some of the islands were left on board he dived again and got the money." A child was born on the night the ship struck and was named "Muni" ("Money" in English). The chief officer, Roger Turpie, with some of the sailors, went four hundred miles in an open boat to Samoa for assistance, and within a month the missionaries were carried in another ship to Apia.

When the ship sank she left her rudder with its hinges wedged in the reef, and later the grandfather of the present pastor brought the hinges up to the villages, where they now occupy an honoured place in the Mission House.

With such traditions there is small wonder that the Church in Pukapuka bears a warm affection for the Society.

In the Islands of the South Seas amongst which the Society's first missionaries settled, there are to-day over 70,000 Christians and 563 native pastors and teachers.

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